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THE
ESTABLISH'D
CHURCH of ENGLAND
VINDICATED

From the Imputation of

SCHISM;

In a Serious

ADDRESS

To all the

Members of Her Communion :

In which is Shewn

From the constant Doctrines and
Principles which the CHURCH has al-
ways Taught, that the *Nonjurors* Se-
paration is really Schismatical.

L O N D O N :

Printed for JOHN WYAT, at the *Rose* in
St. Paul's Church-yard, 1716.



The Establish'd
CHURCH of ENGLAND
VINDICATED
 From the Imputation of
SCHISM, &c.

GENTLEMEN,



WHEN I had read over that little seditious Treatise about the *Case of Schism in the Church of England*; I could not but make this Reflection upon it, That the Goodness of Almighty God to this Nation, has scarce been more remarkable and conspicuous in His most gracious Providences, unparallel'd Successes, and wonderful Deliverances from the Attempts of the common Enemy Abroad, than it has been in preserving us from the restless Endeavours,

vours, and no less formidable Designs of a violent, furious, and disaffected Set of Men among our selves.

WHEN Danger threaten'd us, and Ruin seem'd to hang over our Heads, about eight or nine and twenty Years ago, we had this Consolation under all our Fears, That the Body of the Nation were deeply affected with a Sense of the common Calamity, and shew'd themselves heartily sollicitous by all lawful Methods to prevent it. And a just Indignation was then enkindled in every Breast against those mercenary, perfidious Men, who could suffer themselves to give into the Measures of Tyranny and Popish Persecution.

BUT this happy Disposition did not continue with us long : For no sooner had GOD delivered us by a most seasonable, and unexpected Revolution; but, like the *Israelites* of old, we flew in the Face of our Deliverer, and murmur'd against GOD, by whose kind and gracious Providence we had been saved from utter, and, perhaps, final Desolation. And as tho' Government had been an Ordinance of GOD, for the Destruction, rather than for the Protection and Preservation of Mankind : A Number of Zealots were found so tenaciously to adhere to the Authority of that Popish King, who had contriv'd and prepared our Ruin, that all which is dear and valuable to a Nation, must be given up rather than King *James* should lose the Power and Opportunity of accomplishing the Calamities that he had begun to bring upon us. These accordingly, soon became irreconcilable Enemies to King *William* and the Revolution ;

lution; they would swear no Allegiance, or Submission to him; they had no Regard to all the Laws then made for our lasting, future Preservation. No Authority, no Obligation must be allow'd to be in any of them, for want of that One Man, who, it is well known, if he had come again among us with Power, would effectually have destroy'd both Them and Us. For this invincible Dissaffection to the Means and Instruments which GOD had made use of for the Preservation of the CHURCH, and the Safety of the Country, the Non-juring Bishops and Clergy, were at last depriv'd of their Church-Preferments. And as they pleaded, That they suffer'd this for Conscience Sake; so those of them who were modest, and quiet, and patient, and prudent under their sufferings, not only met with Compassion and Tendernefs, but were treated by wise and good Men, with great Civility and Respect.

BUT there were found others of another Temper, and a warmer Spirit, who instead of Christian Meekness, Modesty, and Peace began a Schism in the CHURCH on this very Score; not only separarted from our Communion, but set up *Jacobite*-Meetings of their own; and by this Schism in the CHURCH, grew into an inveterate Faction against the STATE, and labour'd, as much as was in their Power, to overthrow the GOVERNMENT. You all know the Difficulties and Troubles, the Plots and Treasons, the many Perplexities, and continual Struggles for Life and Peace, which this NATION has gone thro' for almost thirty Years, by Means of the implacable Spirits of these Men. GOD has

has carry'd us safe thro' all these; has set a KING upon our Throne from whom, under GOD, we might hope for all the Blessings and Comforts that a wise and faithful People could wish for: And that Good GOD has also put an happy End to a formidable Rebellion, favoured and countenanced by these very Men; and thereby has given us a pleasing Prospect of all the happy Fruits of a quiet and settled Government; if the implacable Spirits of this restless Faction could but once be tamed. But instead of this, they are found engaged in another Enterprize to embroil us again, and bring us into new Distractions and Confusions, and that is by destroying as much as they can that Unity, Peace, and good Order in the CHURCH, which they could not effectually ruin in the STATE. And the Trick is, by setting up themselves to be the Church, and us to be the Schismatics. This is the Subject of that little scandalous Pamphlet, the Impression of which was lately seiz'd by the Government, in the Hands of a Non-juring Clergy-man. According to which, we are all, in their Opinions, to be damned, if we will not desert our Parish Churches, and run into their seditious Meetings, to Pray, and Preach, and set up for the Pretender.

YOU will ask probably, What Opinion these People must have of our Reason and Understandings, who can think to put such a Delusion as this upon us? I know, Gentlemen, that the Attempt is wild, and the Performance weak; and yet, I think, not to be despis'd. Great Preparations are made for the Success of this mischievous Design;
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Non-juring Bishops are consecrated, Non-juring Priests ordained; all swear to the *Pretender*, and others who had sworn to the Present ESTABLISHMENT, here spew up their Oaths. And it is easy to observe, That the Minds and Sentiments of many of the Common People, for whose Use and Capacities this seditious Pamphlet is particularly calculated, have been so artfully, and so successfully poyson'd, that many honest, and well-meaning Persons may possibly be drawn away by these Delusions; especially if they have not the mighty Danger and Mischief of 'em laid before them. I cannot therefore but beg Leave to address myself to you on this Occasion, and earnestly to request and entreat you, as you value the Favour of God, and the Peace of His CHURCH, and the Salvation of your Souls, and that which next to Religion and your Souls ought of all Things to be dearest to you, the Safety and Happiness of your Country, That you would not hastily, and rashly run into this fatal Snare. But that you would rather lay aside your angry Passions and Resentments, if you have any, and to consider Things well; and in this Consideration of them, to have a particular Regard to the Doctrine and Judgment of the *Church of England* in this Dispute; and then, by the Grace of God, I don't doubt but to make you all sensible, That you are in no Danger either of Schism or of Damnation by your stedfast Adherence to the Communion of the Present Established CHURCH, but that you will certainly and inevitably fall into that great Sin, if you follow the Measures of these Deceivers.

To

To this End I earnestly recommend two Things to your serious Consideration.

I. THE deceitful Craft, and subtle Artifice of this seditious Pamphlet.

II. THE Weakness of its Arguments, and the precarious, mistaken, erroneous Principles upon which all this Charge is founded.

I. FIRST, I desire you carefully to observe, the insidious Craft, and artificial Subtlety of this seditious Pamphlet. At the first View it seems to carry Nothing in the Face of it but a Zeal for the Communion of the *Church of England*, and a seasonable Guard against the Sin of Schism. But when you come to see thro' it, the *Pretender* and *Popery*, are plainly at the Bottom of the Design, and all the Calamities and Miseries which they can bring along with them. This is their wonted Artifice in Deluding, to look one Way, and row another. What bitter Outcries have we had of late of the Danger of the CHURCH; and Experience has now convinced us, that those very Men have been contriving the Ruin of that CHURCH, whose Dangers they seemed to complain of. This is the old Popish Stratagem whose Cause and Counsels these very *Non-jurors* are carrying on. The Cry is *Schism*, the Game is the *Pretender* and *Popery*. These Men know very well, that if you continue in the Communion of the Established CHURCH, you will daily hear Her Prayers for King GEORGE, and for his Royal FAMILY, and occasionally

occasionally you will hear Sermons setting forth your Duty to obey him, and the strict Obligations that you lie under in Conscience towards God so to do; and will be often put in Mind of the Sin and Danger in doing otherwise. This, they know, will break all their Measures, and undo all that the bitter Enemies of the Present ESTABLISHMENT have been doing for several Years past, with much Pains and Application. But if they can once allure you into their *Jacobite* Conventicles, there you are to pray for the *Pretender*, you are to be taught, that he is your King, and that the Laws of your Country signify nothing to you without him. And thus, to avoid an imaginary Schism, you run into a real one; thro' Schism into Sedition and Faction against the STATE; it may be also into Treason and Rebellion, to the Forfeiture of your Estate, the Ruin of your Family, and the Loss of Life. This is the fine Scene prepared for you; towards which, the first Step you are invited by these Men to take, is, To leave your Parish-Church and Minister. And if they gain that one Point upon you, they will soon find an easy Way to all the rest.

To confirm you in the Belief of this just Observation, pray take Notice, That so long as there was Hope of bringing in the *Pretender* by open Rebellion, this Controversy about the Schism, was laid asleep and kept silent: But when that Rebellion miscarry'd, and Nothing can be done at present by Force of Arms, he is to steal in privately at the Back-Door of the Church, to be supported by Her pretended, Independent

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Autho-

Authority, and the Dread of a damnable Schism, is to blind your Eyes, and cover the Design.

2 Kings
viii. 13.

NAY, there is a farther Danger before you in this Road, of which, perhaps, you are not aware; and that is, Lest when you are seduced out of the Communion of the Established CHURCH for Fear of Schism, you should run from the *Church of England*, directly to the Church of *Rome*. For tho' you think the Persons who now allure you, to be no *Papists*, yet there is Danger of all that I am warning you to avoid. I could name you the Man, who from little Beginnings, has been gradually drawn to great Lengths this Way. He first began only with favouring some of these Mens remoter Principles, and if you should have told him then, That he was in the *Pretender's* Interest, he would have been ready to reply, in the Words of *Hazael*, *But what is thy Servant a Dog, that he should do this great Thing?* And yet this very Man, is now an avowed *Jacobite*, and has lost two Livings for the *Pretender's* Sake, and engages himself in promoting that very Separation from the CHURCH, which they would willingly allure you into. And if this Man should at last become a Popish Priest, and invite you to Mass, I could not be surpris'd at it; because he who is half Seas over already, may the more easily be carry'd thro' the rest. Besides, if this should happen, it is not the first Instance of that Kind. I knew a Man, who was once an hearty, zealous Member of the *Church of England*, he was practis'd upon this Way, first turned *Jacobite*, then *Schismatick*, then *Papist*, and so he

he died. Do but observe the Softenings, and Tenderneſſes of the *Jacobites* and *Non-Jurors* towards *Popery*; how much they prefer that Religion to any Community of Chriſtians, except their own; and in how many Inſtances they are gone off from the Original Doctrines and Principles of the REFORMATION: And if, upon the *Pretender's* Succeſs in this Kingdom, which GOD for ever forbid, they ſhould not take up his Religion alſo, I ſhould much more wonder at that, than at the contrary. The firſt Step that a Man takes into *Jacobite*-Meetings and Meaſures, is juſt like entering into a Labyrinth. He who is once in, neither knows how far he ſhall go, nor which Way he ſhall get back again.

BESIDES all this Danger from the inſtable Principles, the looſer Morals, and the diſappointed Expectations of ſome of the Leaders in this Revolt from our Church, there is too great Reason to ſuſpect and believe, that a large Number of Popiſh Emiſſaries are ſent among us from Abroad to miniſter to this Miſchief, to promote this dangerous Diviſion among us, who will never fail with all their Might to promote *Popery* and all its Corruptions. Be wiſe and cautious therefore before it be too late.

AGAIN, Another ſly and wicked Device in this Pamphlet, is, That it works artfully upon your Paſſions, without any Thing of Moment to convince your Reason and your Judgment. You have here a woful and diſmal Representation of the Sin of Schiſm, and of the Danger of Damnation that attends it; and this ſet forth in ſo frightful and terrible

a Manner, as will justly make One tremble to think of being in such a State.

THIS is industriously contrived to frighten you out of all Consideration, instead of convincing you by it. For what will not a Man do, or whither will he not go to escape eternal Damnation? This Author tells us, *pag. 6. That this Discourse is chiefly designed for ordinary Capacities.* He needed not to have told us that which is evident enough in the Way of Writing it. That therefore the meanest Capacity may plainly see how little all these frightful Threatnings and Representations are to be regarded, let me lay before you a parallel Case: Suppose a Minister preaches or writes severely against Adultery or Murder, and largely, and justly sets forth how great and dangerous each of these Sins is, and what Apprehensions all Christians ought to have of their own Damnation, who live in them. All this is very true; and those who are concerned ought certainly to have a very great Regard to what is said, and to fear according to their Guilt. But what is all this to me, who have never been guilty of either of these Sins? Until I have sinned, I am safe.

So here also, Whatever Danger there may be in Schism, what is that to me, who keep constant in the Communion of the CHURCH? Let those who leave this Communion, and set up seditious Conventicles and *Jacobite*-Meetings, in order to subvert the GOVERNMENT, and who conspire against the Peace and Safety of their Country thereby; let these look to it, and make their Peace with GOD, by true Repentance. Till it appears
that

that I am guilty, it is certain that I am not in Danger. That this is the Truth of the Case, I hope to make very plain, now I come more directly to the Merits of the Cause; by Considering,

II. **T**HE Weakness of the Argument alledged in this Pamphlet, and the precarious, mistaken, erroneous Principle, upon which all this Charge of Schism upon the CHURCH is founded.

THIS Writer begins with an Intimation, That *had the People studied the Nature of Orthodox, Christian Communion, and the true State of Ecclesiastical Authority, and understood the Danger of Schism, and the sad Consequences of it, and known where, and by whom the Ordinances of CHRIST are effectually administred, and where not, there had been no Room for a Dispute*; but that they ought to communicate with the Non-jurors. But why so; how does that appear? Because, says he, *the odious Name of Separatist, belongs to those who departed from the Church's true Communion in the Year 1688*. I grant this to be very true: But then, it is to me as clear as the Light of the Sun, That the Non-juring Separatists are the Men; and that the more perfectly any Man understands the Nature, and true State of the Ecclesiastical Authority, the more sensible will he be that what I say is true. For what is Schism, but a Departure from the lawful Communion of the Established Church and the setting up another Communion in Opposition to it? I believe, the Author of this Pamphlet cannot give a plainer, or a juster Account of the true Nature of

of *Schism*, than this is. And I hope, and persuade myself, That neither he, nor any of his Friends, will ever be able to prove that our Communion is unlawful. Where then should we look for *Schismaticks*? Of all Places, I hope, not in our Parish Churches, under Bishops and Presbyters legally consecrated, and Episcopally ordained, and settled in their several Stations by the Laws, and exercising their several Divine Offices according to the established *Liturgy* of the *Church of England*, which we have ever had since the REFORMATION. Methinks, it is a Contradiction in Terms, and contrary to common Sense and Reason to call such Men *Separatists* and *Schismaticks*. *Schism* is rather to be looked for in Unlawful Meetings, and Clandestine Conventicles, in Garrets and Dining-Rooms, in secret Corners, where Men meet contrary to the Laws both of CHURCH and STATE. But, says this Writer, *when the Multitude or great Majority, which usually makes the Publick, is in the Wrong, and gives just Cause of separating, then the Separation becomes innocent, and a Duty*. See here what a contemptible Character this Man gives of the National, Established *Church of England*! *A Multitude, or great Majority, which usually makes the Publick*; as tho' it were a mere Mobb, a riotous, tumultuous Number, without either Order or Authority. However, to pass by this respectful Civility, and to speak plainly of the National CHURCH, I grant his Observation to be true; That when it gives *just Cause of separating*, then the *Separation becomes innocent, and a Duty*. But then, it remains still to be proved, That our National,

tional, Established CHURCH, either in the Year 1688, or any time since the *Revolution*, has given a just Cause of Separation. This is what the whole Dispute turns upon; and therefore this remains to be proved, and should be proved by strong Arguments, and good Reasons, fetch'd from certain and undoubted Principles, and maintained by just and clear Conclusions, that may gain an Assent not easily to be withstood. And, indeed, after so loud an Out-cry of the Danger of certain Damnation; and such a pretended Clearness in this Point, as when rightly considered, would *leave no Room for Dispute*; I looked for a great deal more of Argument, than what I met with. And it was to my great Amazement, when I found all that which concerns the Merits of this Cause, to be comprehended in One dark, precarious, mistaken, groundless Declaration, *viz.* this, * *That the Authority of the Church of England, and consequently, the Church of England itself, was with the deprived Bishops and Clergy, and remains still with their Successors*, he means the Non-jurors; and *that all that depart from them, are at least in a State of Schism, and consequently, as he intimates, in a State of Damnation.* Bless me! said I, I know not what Methods these Men may find out to Alarm the Fears, and practise upon the Passions and Affections of the People; and what Men like, that they easily believe: But as to the real and just Force of Argument, if this be all; it is exactly according to the Proverb, *A Mountain labour'd, and a Mouse was born.* Suppose, Gentlemen, that a Popish Priest should come to any of you, and after a moving Harangue upon

* *Pag. 4.*

upon the Sin of *Schism*, and the certain Damnation of all those Christians who are out of CHRIST's Church, and thereby lost, as to all the *Promises, and Graces, and saving Blessings* of CHRIST; and then at last, as the Application of all this, should tell you, That the Authority of CHRIST's Church, and consequently, the Church itself, is with the Pope and his Successors, &c. What think you, must the Man carry his Cause merely by the Dint of a dogmatical Confidence? And must we all be damned, if we will not turn *Papists*, because a Popish Priest tells us so? No, certainly; you would rather despise his Threatnings than fear them. And yet just thus, the Seditious Author of this Pamphlet deals with Us: We must be damned as *Schismatics*, if we will not come to their Conventicles. Why so? *Because the Authority of the Church of England, says he, was with the deprived Bishops, and remains still with their Successors.*

THIS is, what I deny; This is, what I affirm to be false; and what I will at any Time demonstrate to you to be so, if you will but steadfastly adhere to what has ever been the avowed Doctrine of the *Church of England*, as well before, as since the Revolution.

To clear up this Matter a little to you, let me beg of you to attend carefully to these three Things.

I. THAT *the Authority of the Church of England, was not so with the deprived Bishops and Clergy, as this Pamphlet would have it thought to be.*

2. THAT

2. THAT Whatever Power those depriv'd Bishops and Clergy-men had either in, or over this CHURCH, they lost it all upon their Deprivation. To which I add.

3. *Lastly*, THAT the chief and most learned of those Persons, who denied the Validity of the Deprivation of these Bishops, and first began the *Schism* upon it; have yet openly declar'd, That all that Power died with them; and that all Separation after their Decease, becomes *Unnecessary and Unreasonable*.

I. OBSERVE, That *the Authority of the Church of England*, was not so *with the deprived Bishops and Clergy*, as this Pamphlet would have it thought to be. That *the Authority of the Church of England*, and consequently *the Church of England itself*, was *with the deprived Bishops and Clergy*; is but a dark Kind of Assertion: And I must consider what this Writer means by it. Does he mean, That the *Whole, Sole* Power of the CHURCH was with them, or only the *Supream Power and Authority* of it? Neither of them can be true.

I. THE Whole, Sole Authority of the CHURCH could not be with them, unless they gain'd more Power by their Deprivation, than they had before it. But the Question is, How did they come by it all? It's plain, that at the Revolution, there were, besides *Non-jurors*, One Archbishop, and about Sixteen other Bishops, and a vast Number of other Clergy, who had their several Shares
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of Power and Authority in the CHURCH. How came They then to lose their Shares of Ecclesiastical Authority in the *Church of England*, that the *Deprived Bishops* should get it all? I know this Writer will tell us, from Page 5 and 6, That by *being Accessary to the Schism, and joyning in Communion with Schismatics in Opposition to the true Canonical Bishops, they lost all their Power*. But then, before I believe this, I must ask, By what Laws, or Powers, or Canons, those Bishops and Clergy-Men, who could with a good Conscience take the Oaths to King *William*, were bound to give up their Sees and Livings, and to leave the Communion of the then Established CHURCH, and to run Us into *Schism* and Confusions, as the *Non-juring Bishops* and Clergy did?

THE Folly, and Mischief of such a Practice, both to themselves, and their Country, and to the CHURCH of GOD, were apparently so very great, as no Man would lay himself open to, if he did not find himself under the strictest, and the strongest Obligations in Conscience so to do. I demand therefore, What Obligations were they under to do all this? Till this be made appear, I cannot see how they can be thought at all guilty of a *Schism*, or lose any Part of that Share of the CHURCH's Power and Authority, which they had before. If it be said,

2. THAT those *Deprived Bishops and Clergy-Men*, had the *Supreme Power and Authority Ecclesiastical* vested in them, and that the Obligations mention'd, arose from thence. To this, I answer, That the *Church of England* teaches

teacher us quite another Doctrine, and expressly declares that Assertion to be false.

IN short, Gentlemen, The Sum of the Controversy, as to the present *Schism*, turns wholly upon this single Point; Whether the Christian Bishops and Clergy-Men in the Exercise of Ecclesiastical Authority, are entirely exempt from the Judicial Cognizance of Civil Powers? And as to this; If we will adhere to the Judgment and Doctrine of the *Church of England*, declared in Her Articles and Canons, not only since the Revolution; but ever since the REFORMATION, we must believe, That the Clergy have no Right to any such Exemption. Thus the XXXVIIth Article, made in the Beginning of Queen Elizabeth's Reign, speaks: *The Queen's Majesty hath the CHIEF POWER in this Realm of England, and other Her Dominions; unto whom the chief Government of ALL ESTATES of this Realm, whether they be ECCLESIASTICAL or CIVIL, in all Causes doth appertain—Whereby we give not to our Princes the ministering either of GOD's Word or of the Sacraments; but that only Prerogative which we see to have been given to all Godly Princes in Holy Scriptures by GOD Himself, that they should rule all Estates and Degrees committed to their Charge by GOD, whether they be ECCLESIASTICAL or TEMPORAL.* Agreeable to this, is the II^d Canon, made in the Beginning of King James I's Reign: *Whosoever shall hereafter affirm, That the King's Majesty hath not the same Authority in CAUSES ECCLESIASTICAL, that the Godly Kings had among the Jews, and Christian Emperors in the Primitive Church, or IMPEACH any Part of his REGAL SUPREMACY IN THE SAID*

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CAUSES, &c. let him be Excommunicated ipso facto. This Canon the Author I write against has cited in Defence of King James II's Right, altho' he does not believe one Word of the Truth of it, with such Ingenuity, and in such a Manner, as becomes such a Writer, and such a Cause.

BUT to go on; The LV Canon in the *Form of Prayer to be used before Sermon*, teaches and enjoyns Us all to Pray for the King's most Excellent Majesty, supream Governor, in these his Realms, and all other his Dominions and Countries, over ALL PERSONS, in ALL CAUSES, as well ECCLESIASTICAL as TEMPORAL.

THIS, you see, my Brethren, is the avow'd Doctrine of the *True old Church of England*, as these Gentlemen call it; and which was not made for the Revolution, but long before it. This is so far from being a Revolution Doctrine, as they are pleased contemptibly to speak; that long before the Revolution was ever wanted, thought of, or desired; no Clergy-Man, could be admitted to any Holy Orders in our CHURCH, whether of Bishop, Priest or Deacon, but he must at the same Time, solemnly swear upon the Gospel to the Truth of this Doctrine. So that if the *Non-jurors* would but heartily adhere to this Doctrine, to which most of them, I believe, have sworn, they could not affirm, either the sole, or supream Authority of the Church of England, to be in the Deprived Bishops and Clergy. And consequently, they could have no Reason, no Foundation of Separating from the National, Established CHURCH, on that Pretence.

METHINKS,

METHINKS, it is but a very odd Way of treating that *true old Church of England*, as they call it, and which they pretend a huge Zeal for, to assume to themselves all Her Authority, and to affirm, *The Church itself to be with them* alone: Upon such a Claim, and upon such Principles, as the CHURCH itself disowns, and condemns, and expressly declares to be erroneous, and forbids any of Her Children upon Pain of *Excommunication* to maintain or teach. If these *Non-jurors* had not wholly gone off from the established, constant Principles of the CHURCH, in the Fundamental Doctrine of all this Controversy, and run directly into *Popery*, by Renouncing the KING's Supremacy, and His Judicial Power in Causes Ecclesiastical, they could never have been drawn into the mischievous Measures they now are in. They must give in to the mistaken Notions of the Church of *Rome*, as to Ecclesiastical Power, before they can support themselves in this Controversy, and in this Unreasonable Separation.

IN a Word; If the *Church of England's* Doctrine be true, their Assertion, That *the Authority of this CHURCH, was with the Deprived Bishops and Clergy*, must be false; and their Separation from Us unjust.

2. THE Second Thing to be carefully attended to is; That whatever Authority those Bishops and Clergy once had in the Church, they lost it all upon their Deprivation. The Truth of this cannot be disputed if it shall be made appear, that the Power which Deprived them had sufficient Authority so to do, and

and that the Reason of their Deprivation was Just and Righteous.

THIS is the next Thing they complain of and alledge in Vindication of their Separation. They thrust out the Lawful Bishops from their Sees, and placed Others there, which is Erecting Altar against Altar; the very formal Notion of Schism with the Antients, they displaced the Canonical Metropolitan, Archbishop Sancroft, and hoisted up a Subject-Presbyter of his, Dr. Tillotson, in his Room, and upon his Death another, Dr. Tenison, in his Place as Head of their Schism, &c. and all who have Acted and Joyned thus against the Canonical Bishops become Schismatics, and are guilty of Schism, Page 5, 6. The whole of all this Dispute turns upon this single Point, Whether those unhappy Bishops were lawfully Deprived, or no? If they were; there is no Ground of Complaint, nor any reason of Separation from the Establish'd CHURCH on their Score. To set this Matter therefore in the clearest Light, let us enquire,

1. WHO Depriv'd them?

2. FOR What?

1. WHO Depriv'd them? Every Body knows it was the King by Act of Parliament; it was by all the full Power of the Legislature; by all that Authority which the Church of England ever since the Reformation has acknowledged and declared to be the Supreme Power of this Realm, in all Causes, and over all Persons, as well Ecclesiastical as Temporal. Consequently then, it was by that Power to which,
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and to the Judicature and Judicial Determinations of which, all *Archbishops and Bishops*, as well as other Clergy and Lay-men, are bound by the Laws both of Church and State to be subject. And which those very *Deprived Bishops* themselves promised and bound themselves upon a Solemn Oath to be directed by and obedient to. So that unless they will Renounce, and Revolt from this Doctrine of our CHURCH as to the Ecclesiastical Authority which they solemnly Recognized and Owned upon Oath, and that too at the Holy Altar, both when they were Ordained Deacons, Priests, and also when they were Consecrated Bishops; unless I say they can Renounce all this again: there can be no room to complain of an illegal Deprivation, with respect to the Authority by which they were Deprived. And consequently no just Ground of a Separation from us on that account. This, My Brethren, is so plain and indisputable a Case, that I need say no more upon it.

BUT there is one Thing which I cannot mention without Shame and Grief, and it is that some Clergymen are found among us, who notwithstanding all these express Declarations of our Church, and all the Sacred Obligation of their Oaths, contend for that mistaken Independancy of the Church upon the State, upon which the Papists build all their Corruptions and Abuses as to Ecclesiastical Power; which we for that Reason have so solemnly disclaimed; and without which the *Non-jurors* themselves own that their Separation can never be maintained. It is apparent indeed to all the World who can
judge

judge of this Matter, that the *Non-jurors* Schism requires them thus to depart from our Church's Principles, whatever Regard they may seemingly profess towards Her; before they can vindicate their departing from Her Communion. If for this Reason any Persons have a mind to revive those Controversies again, and to charge the *Church* with Error in this Particular, and after all that has been said in past Ages by the greatest of our Divines since the Reformation; if any will yet undermine the very Principles of the REFORMATION, and attempt to prove that the Popish Doctrine of the Independency of the *Church's* Power, is Right. I hope, there will be found both wise and learned Men to answer them. But for Scandal Sake, let not the Impugners of the Regal Supremacy, be either Bishops, Priests or Deacons, nor any who intend for Holy Orders. Let no Man plead in Controversy for such a Power in the CHURCH, as he either has, or must most solemnly Renounce at God's Holy Table upon Oath. But,

2. LET us consider also, for what those unhappy Bishops and Clergy were deprived. It was for disowning the Authority of the Civil Government which they lived under. It was for a violent Disaffection to that King, whom GOD had raised up to be, under his good Providence, the Great Deliverer of this Nation from Tyranny, and Popery, and Persecution. I know, they will call it, for not sinning by being Accessaries to Rebellion. In answer to which, I would only ask, Whether King *James II*, had any Authority either from

from GOD or Man, to destroy this Nation, to extirpate the Protestant Religion, and to bring in *Papery* and Persecution? If not; where can be the Sin in a Nation's refusing to be subject to such a Power?

IF it be said, That they believed it such, and so it was against their Consciences to comply: I answer, That they then should have submitted to this great Misfortune patiently and quietly, and with a modest and peaceable Temper, considering that the Peace of GOD'S CHURCH, the Preservation of the Protestant Religion, and the Happiness of three Kingdoms was at Stake. But the Mischief was, and is, That their Sufferings soured their Tempers, and put them upon making Use of their Spiritual Power to destroy our Temporal Safety and Felicity. The very Purpose and Design of this Separation from the CHURCH, was, to make a Party, and disaffected Faction against the STATE; and thereby to overturn, if possible, the Civil GOVERNMENT. *Have we then, at last, so learned Christ?* Is this the Use that we are to make of the Power and Authority Ecclesiastical? To support a Faction, to countenance Sedition, to cramp the Civil Powers, and to oblige Mankind to be Governed by such particular Powers and Princes, as we think fit to approve of, and no other? Did the Primitive Christians ever practise at this Rate? It's well known that they lived under a very troubled State of the *Roman Empire*, when there were very frequent Revolutions and Changes in the Government, and new and disputable Titles to it. And yet, did they intermeddle in those Controversies, or refuse

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their Oaths and their Obedience ; or make Use of their Spiritual Powers to controul the Affairs of the State? No ; they had a better Spirit in them ; and would not thus unnecessarily bring Tribulations upon themselves. After CHRIST's own Example, and his Precepts too ; they without Scruple submitted to the Powers in Being, as St. *Paul* very properly calls them ; and never thought the Affairs of the Church concerned in the Controversies and Revolutions of the State.

BUT we are fallen into those miserable Times, in which the Pure, Holy, Peaceable Religion of JESUS CHRIST, is made to minister to Sedition and Faction, and some of the Preachers of it, by a Pretended *Independent, Ecclesiastical Authority*, would become subservient to the Overturning of Kingdoms, and to the Ruin of Nations, by betraying the National Rights, and Establish'd Liberties of a Free People ; and abandoning all their Laws. In the unhappy Disputes between an Oppressing King, and an Injured People, while the One would destroy those Rights and Laws, which the Other look upon as the great Security of their present Happiness : These Men assume the sole Power of Determining the Controversies, and of binding their Determinations and Sanctions upon the Consciences, not only of the People, but of their Brother Bishops also ; and they censure those who differ in Opinion from them, whether Bishops, Priests or Lay-men, as *Schismaticks*, and in a State of Damnation ; altho' they who assume this extraordinary Power, are much fewer in Number, than the Rest. If upon a
State

State Revolution, seventeen or eighteen Bishops, and the Clergy in Proportion, allow the National Settlement to be good, and lawful, and binding upon the Subjects; and but seven are of a contrary Opinion; these seven, it seems, must controul the Sentiments of all the Rest, however equal to them in Learning, Wisdom, Knowledge, Judgment and Authority. And if the State rejects the Bishops, who so directly Undermine and Sap the very Foundations of its Power; the Ecclesiastick Opposers streight assume to themselves the whole *Authority of the Church*, and condemn their Brethren, tho' a very great Majority, as *Schismatics*, because they will not fall into their violent Measures against the Peace and Happiness of their Country. And no Terms of Reconciliation and Re-union are to be thought of, unless the Nation will give up their KING, their DELIVERER, under GOD; their Laws, their Liberties, and their Religion too, into the Hands of the Destroyer. This is the Foundation of the present *Schism*. And where shall we find such another in all the World?

YOU will all be very sensible, that I have not in the least mis-represented this Case, when I tell you, That to *vindicate* this *Non-juring Schism*, they affirm and teach; That in every *Diocese*, the Bishop is a *Monarch*; and has, in Ecclesiastical Affairs, *supreme Authority*; that even the *King* himself, is the *Bishop's Subject*, and is no otherwise in a *State of Salvation*, than as he is in a faithful *Obedience to his Spiritual Sovereign*; with a great deal more to this Purpose. Now I would desire some of the most learned of those Gentlemen to tell

us, Where the Primitive Christians ever talk'd of Kings, and Princes, and Civil Powers, in so Majestick, and Magisterial a Style? Pray tell me, What a Temporal King must do, if his *Spiritual Sovereign* proves a Tyrant? May he rebel, or no? If he may not; he is in a miserable Case, and so are all the People under him: And, I doubt, the Christian Religion will be no Gainer by such Pretensions. If it be said, That he may; I would then know, Why Resistance should be lawful in the Church, which is made so damnable in the State, even in the last Extremities? And, Why those Gentlemen, who make *Passive Obedience* so indispensable a Doctrine under the Tyranny of the State; do not make it so also under their *Sovereign, Ecclesiastical Supremacy*? The Reason, seems to me, to be the same in both. One would think, it should open the Eyes of all the sensible Part of Mankind to observe after what an extravagant, inconsistent Way, these Gentlemen argue. But this is not the worst of what I am to take Notice of: These Men, in *AVindication of the Non-juring Church*, have laid down this Proposition, † *That the State as truly persecutes the Church, when the Temporal persecutes the spiritual Sovereigns, and those that adhere to them, for any Moral Duty; as Truth, Righteousness, and the Common Faith of Mankind; as when they persecute them for Professing any Article of the Christian Faith.* Do but observe here the *Extent* of that Authority which these *Non-jurors* claim to themselves. They are to be the sole Judges of the *Moral Duties*, and Actions of Mankind; as tho' Princes had no Interest therein; nor any lawful Power

Prop. xxi.

to take Cognizance thereof. Take Notice again, of the Snake in this Grass. By being Judges of all *Moral* Actions, they will certainly be Judges of the Obedience which all Subjects owe to their Princes. So that if twenty other Bishops say, That the *Law of the Land, and our National Constitution*, are the Rules of our Religious Obedience to our Civil Governors; and but five or six of these *Non-jurors* say, That the Arbitrary Will of the King, is the only Rule, in Defiance of all National Laws: These *Non-juring Bishops*, it seems, by pretending, That *the Authority of the Church is in them*, condemn all the Rest of their Brethren as *Schismatics* and *Excommunicates*, as Rebels to their *Spiritual Sovereigns*, as cut off from the CHURCH of CHRIST, and out of the ordinary Way of Salvation. What is this, but to take upon them to Determine the Titles of Kings, and to Dispose of Kingdoms; to bind it upon the Consciences of Subjects, who are to be own'd, and who to be dethron'd? And the Nation is in a fine Condition all this While, if these Gentlemen should happen to be mistaken in their Opinions and Judgments about the Matter? What did the *Pope* himself ever pretend to more than this? If these *Non-jurors* can produce me any one Instance of like Nature with this among all the Bishops of the Primitive Church, whose Examples they would pretend to follow, I promise, that then I will never write one Syllable more in this Cause. But if this cannot be done, we may see the formidable Danger and Mischief of pretending to an *Independency* of the *Ecclesiastical Authority* from the Civil Power, and of putting the Church

Church into the Hands of the *Deprived Bishops and Clergy*. If but any one Bishop, in an obstinate Regard to the most tyrannical King that ever sat upon a Throne, and in Contempt of the most sacred Sanctions of a Kingdom, will but be so wedded to his Interest as to suffer Deprivation for his Sake ; according to our Modern Notions, the *whole Authority of the Church* devolves upon One, as well as upon Seven ; and his Obstinacy may make the other Five-and-twenty *Schismatics*, never to be restored into the Bosom of the Church for Salvation, unless they will come into his single Sentiments, and the *Pretender's* Claim. This is certainly to assume a Power of turning the World upside-down by an *Independent, Ecclesiastical Authority*. To all these Considerations, let me add,

3. *Lastly*, THAT some of the chief and most learned of those unhappy Men, who in their mistaken Opinions about *Ecclesiastical Authority*, did disallow the Validity of those *Bishops Deprivation*, and thereupon began this *Schism* ; have yet openly declared, That the Power and Authority of those Bishops died with them ; and thereupon, that all such farther Separation from the *Revolution Church*, as some affect to call it, upon their Decease became *Unnecessary, Unreasonable, and Sinful*. This was particularly the Judgment of the learned Mr. *Dodwell*, who has written and printed a whole Book to this very Purpose. It is a Treatise entitul'd, *A Case in View*, and printed in the Year 1705, some Years before all the *Non-juring* Bishops were dead. And in this Book, tho' he vindicates that *Unhappy Schism*

Schism, as he justly calls it, in regard to the pretended *Independent Power* of those Deprived Bishops, yet he freely owns, all that Power to be Personal only; and consequently, to cease upon the Vacancy of their Sees, either by Death, or Renunciation. This he owns, is sufficient to put an End to the then present Schism. And in such a Case, whenever it should happen, they could no longer be under any Obligation to keep up their opposite Assemblies; but such a Practice would thereby become both Unreasonable and Unnecessary. See the Title-page, and, Pages 3, 4, 5. Nay, he expressly affirms, pag. 6. That the Possessor's Title must needs be good, however it began, when there is no living Dispossessed Person, who can pretend to have a better Title. And before that, pag. 4. It is the Interest of all Societies to allow Possession itself for a better Claim, than any else can have, who has no better Claim than the Possessor himself ANTECEDENTLY to his Possession. There can be no Doubt of the Subjection to those Bishops, of the Present Established Church he means, whilst we are within their Jurisdictions, and can pretend no other Right in Opposition to them. Pag. 25. I know not how we shall be able then to justify our forbearing their Communion, any more than we could have done, if we had forborn it before the Schism was made; for we shall then be exactly in the same Condition in which we were before, p. 26. Thus Mr. Dodwell speaks: And accordingly Mr. Nelson practised; who, altho' I think, he kept up that Separation so long as any of the Deprived Bishops lived; yet upon their Decease, or perhaps the Renunciation of some of them, he would no longer live in that Schism from the Communion of the National CHURCH; but was constant and

and zealous in it. I mention all this, only to make this just Remark upon it, That if the present Non-juring Separatists had any Regard to these great Men of their Fraternity, and paid any Deference to their Sentiments and Judgments in this Case, they would think it high time to put an End to this Unreasonable and Mischievous Separation. If they who were so zealous in Defending it at the first Beginning of it, were now to rise out of their Graves, they would Condemn, and severely Rebuke the intemperate Heat, and invincible Obstinacy of these Perverse Men, who without a due Regard to the Honour of RELIGION, and the Peace of the CHURCH, carry this calamitous Division so much farther than the Principles on which it was originally built, will bear them out. I leave it to your selves, Gentlemen, to consider, Whether this Restless, Implacable Spirit, is not intended for the greatest Mischiefs, and has not other Aims in View, besides a pretended Zeal against *Schism*, and for the *sacred Authority of the Church*.

I SHOULD now have come to the Close of this Discourse, having, I think, in the Reasons, and Principles, and Observations, already laid before you, supply'd you with a sufficient Answer to all those artful, delusive, and erroneous Insinuations, by which these Men labour to represent Us as in a State of *Schism* and Damnation.

THE Consequence of all, is undeniably plain and evident thus ; That if the *Deprived Bishops and Clergy* had not such a Power in, and over the *Church of England*, as these Men pretend, and as the *Church* itself declares they could

not have ; if those Bishops and Clergy-Men were lawfully Deprived, as they must be, if the Doctrine of our CHURCH, as to *Ecclesiastical Authority*, be true : Then those Deprived Clergy-Men were bound by the Laws both of our CHURCH and STATE, to have continued in our Communion, even after their Deprivation. And in not doing so, They are certainly *Schismatics*, and not We. And They are in the Danger of Damnation belonging to such a *Schism*, and not We. So that, indeed, as almost all Controversies, if Men are not too much Pertinacious and Contentious, may be brought into a narrow Compass ; the Whole of Our Dispute, comes to this ; Either they must Deny and Renounce that known Doctrine, and avow'd Principle of the *true old Church of England*, which they profess so great a Zeal for ; and that Doctrine, which, if Clergy-Men, they have even sworn to at the Holy Altar, and upon the Holy Gospel, to be true : Or else, they can never clear themselves of that *Schism*, which they labour so industriously to charge upon Us. And I say again, That if after all their Oaths, and these strong Obligations, they will once more attack Us on that Side : I hope, our CHURCH will never want able Defendents.

BEFORE I leave you, I must do Justice to the Second of the CHURCH'S Canons, which this Author has cited, and Wire-drawn to his Purpose, and has given us a curious and uncommon Specimen of refined Reasoning upon it, which deserves to be particularly taken Notice of.

THE Design of this Canon, as both the Title and the Substance of it evidently shew,

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is, To assert the King's Supremacy in all Causes Ecclesiastical, as well as Civil, and to Censure those who teach the Independency of the Church on the State, on which the Non-jurors Schism is wholly founded. That it does in these Words ; *Whoever shall hereafter affirm, That the King's Majesty hath not the same Authority in Causes Ecclesiastical, that the godly Kings had among the Jews, and Christian Emperors of the Primitive Church, or impeach any Part of his Regal Supremacy in the said Causes, restored to the Crown, and by the Laws of the Realm therein established ; let him be excommunicated ipso facto : and not restored, but only by the Archbishop, after his Repentance, and publick Revocation of those his wicked Errors.* This is the Canon, from the apparent Design of which, I must observe by the way, That the Writer of this Schismatical Discourse stands under a certain Censure of Excommunication from the Church of England ; in that his ascribing the Authority of the Church to the Deprived Bishops and Clergy, and founding a Separation thereupon, is that very Impeachment of the King's Regal Supremacy, against which this Canon denounces Excommunication *ipso facto*. But this by the Bye : Our present Business is to see how by the Force of this Canon he batters the Revolution. Now he proceeds thus ; † *By the King, mentioned in this Canon, is to be understood, that Person who is possess'd of the Throne, according to the Civil Institution of the English Hereditary Monarchy.* This may be true ; But in GOD's Name, what has this to do with the Canon ; or the Canon with it ? Does the Canon mention one
single

† Pag.
32.

single Word of Hereditary Right? Suppose then, I should say, That by the King, is only meant, the lawful King, whether he be Hereditary, or no; what Service will this Canon do this Gentleman in the Confutation of me? Well, but he goes on very elegantly, thus; *From hence it naturally follows, That if K. James II, had a Right, the Revolutionists and Compliers, were excommunicated by this Canon; for in depriving their rightful King, they disowned his Authority.* This is admirably close and fine! For when the Nation disowned King James from being any longer their lawful King, they certainly disowned his Authority. And was it indeed the Intention of this Canon, that we should under Penalty of Excommunication own his Supremacy, when we did not own him as our King? I believe, we did that which this Writer will not do to any King whatever. We owned his Supremacy in and over the Church, as long as we acknowledged his Sovereignty over the Realm. And what does this mighty Master of Reason expect from us more by Virtue of this Canon? Must we be excommunicated and damned for not maintaining his Supremacy, when he ceased to be any longer King? For not owning his Authority in Ecclesiastical Causes, when he had evidently none in Temporals? And for not ascribing to him that Authority in the CHURCH, which he had apparently lost in the STATE? What Opinion has this Gentleman of the Understandings of his Neighbours? Does he take the Revolution Men to be *all such Workers of Iniquity, as to have no Knowledge*; that he at-

tempts to put such a monstrous Delusion as this upon Us ? In short ; This Canon was made in the Beginning of the Reign of King *James I*, and it confirms what the XXXVIIth Article in Queen *Elizabeth's* Time had taught us. By Virtue of which, both King *James I*, and King *Charles II*, and King *James II*, so long as he reigned, had all of them their Ecclesiastical Supremacy acknowledged. And so had King *William* and Queen *Mary*, and Queen *Anne*, and so has our Present most Gracious Sovereign King *GEORGE* : And to *impeach the Regal Supremacy* of any One of these, in their several Reigns, is what this Canon forbids upon Pain of Excommunication *ipso facto*. But from thence, to impeach the Revolution, and to pretend to put Us under Excommunication, and an Invalidity of all our Ordinances and Ministrations, for not owning the Authority of a King, when he ceased to be King, he may as well do it from one of old *Chaucer's* Tales, or *Aesop's* Fables.

AND now, Gentlemen, I hope you have had some Satisfactory Instances of the dangerous, deceitful, mistaken, and pernicious Principles and Reasonings, of this little seditious Treatise ; which while it pretends to Alarm you with a Dread of *Schism*, it craftily allures you into it. While it professes a Zeal for the *Church of England* and its Communion, it with subtle, and fraudulent Insinuations, is contriving its Ruin, and endeavouring to bring us into the utmost Distractions and Confusions. And all this,
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in apparent Favour of a Popish Pretender, who, when our own miserable Divisions shall have prepared the Way for him, shall be invited to come over and finish our Calamity, by a final Destruction of both our CHURCH and NATION: Should he be brought in here; which may GOD, in his good Providence, for ever prevent: Nothing less is to be expected from it, than the Eternal Extirpation of the Protestant Religion, Beggary, Slavery, and the most barbarous Persecution.—

THUS, if you follow these Mens Measures, besides all the Sin, and Guilt, and Danger of *Schism*, which is certainly their Case; you must be drawn in to be the unhappy Instruments of Ruin to your Country.

NAY, to bring the Matter closer Home, consider well, and with this Consideration I shall close all that I have to say, Consider well what you are to expect from the Present GOVERNMENT, if after all that has been done to Restrain you, you will yet so far indulge your Humours, and an irreconcilable Disaffection, as to Support or Countenance the wicked Measures of those implacable Men, who are Restless in their Endeavours Day and Night, to overturn the GOVERNMENT.

I KNOW, you have to do with Men, who value not to what Miseries and Sufferings they shall expose you to serve their Designs. But are they sure that they shall carry their Point? Consider first, What a vast Number there are of Brave, and Bold Men in this Kingdom, who will part with the
last

last Penny of their Fortunes, and shed the last Drop of their Blood, before they will suffer such Destruction, as the *Pretender* must bring along with him, to fall upon their Country. And will you be made the Tools to a Popish Faction, to bring Us into the Miseries of a Civil War; and to cover the Face of the Land with Blood, and Slaughter, and Desolation? Think well of it, Whether the GOVERNMENT can, or will bear with Impunity those scandalous, and Seditious, *Jacobite* Conventicles, in which the Trumpet of Rebellion is to be daily sounded in your Ears. Whatever Disposition the KING may have to Gentleness and Clemency, which is known to be very great; yet He has none of that Weakness, which will suffer His Goodness to be trampled on to His own Destruction. If the Restless and Implacable Spirits of Men will yet go on to undermine His Power, depend upon it, that Ways will be found out to make such invincible Incendiaries Uneasy. If therefore, after the kindest Intreaties that can be used to persuade you to continue steadfast in the Communion of the National CHURCH, and as that CHURCH always teaches you, to be of meek, mild, humble and peaceable Spirits; conscienciously Obedient to the Laws of your Country, and to the KING, who Rules thereby: If for want of following such good and Christian Counsel, you bring your selves under the Misfortunes of Prisons, Pillories and Fines, to the Ruin of your selves and Families: Remember, how and by whose Delusions all
this

this comes upon you. Don't let the *Non-jurors* tell you, That this is Persecution for Religion. It is not a Controversy of Religion, but of Politicks. It is not the Articles of your Creed, but the Laws and Constitutions of your Country, that are now disputed about. And if Men under a pretended Zeal for the CHURCH, will engage in such Unreasonable and Destructive Measures; this is turning Faith into Faction, and Religion into Rebellion: And the Restraining of such evil Practices by a due Punishment of the Criminals, is one great End for which Government was Ordained and Appointed of Almighty GOD. All wise Governments will, and all safe Governments must take Care of such Men. And how severely soever they suffer; while they will not otherwise be restrained, It is not Cruelty but *Justice*; and the Peace of the World, and the Present Happiness of Mankind, cannot be secur'd without it. If therefore, by falling in with such unjustifiable Practices, any of you, expose yourselves to Sufferings, remember that it is for Want of following the honest, sincere Advice of those, who *seek not yours, but you.* Pag. 31.

Who do not look for competent Food and Rayment to be obtained by Preaching in *Non-juring* Conventicles; who have no other Ends to serve upon you, nor any other Purposes in View, but that You may continue stedfast in the Communion of the Established CHURCH, of which you are Members. And therein lead peaceable and quiet

quiet Lives, in all Godliness and Honesty.
That you may see this CHURCH Safe;
the Protestant Religion Flourish; the whole
Nation Prosper; and your selves, after all
the Comforts of this Life, to reap the Blessings of the Next.

I am Yours, &c.

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